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SCHOOLS IN IRELAND.

Extracts from the 14th Annual Report of the London Hibernian Society, for establishing Schools and circulating the Scriptures in Ireland; 1820.

[Continued from page 125.]

From an Agent. March 21, 1820.

A populous neighborhood on the borders of the county of L., encouraged a School Master, about four months ago, to apply to me to be permitted to let their children on account of the Society. They were poor, I thought to be the best terms their circumstances permitted, and insisted on a full contribution; a description was out of the question; that part of the country had no regularity, or an individual to whom they could apply for help. The School was opened, and the house procured could contain near the number that anxiously sought for admission; but the second year did not terminate, before all the children of the people were banished: the first came to the School—abused the Master—nor left it until he had banished the Roman Catholic pupil: fifteen poor children alone remained with the Preceptor. The Master continued teaching to the end of the quarter; he had so few on account of the Society, and the parents of the others were unable to pay, in the aggregate, more than the contribution, he resolved on giving up the School. The Protestant parents were in the utmost tribulation, and on deputation to me. The man they deputed to plead their cause, one of the most respectable of their parish, yet he could not read: he gave a pious account of the few Protestants who were scattered in that neighborhood. They were themselves uneducated, nor was it in their power to have children educated, if the society did not commiserate their situation. Some of their children had passed through No. 1. Book at one of our Schools, which was formerly at a considerable distance from their residence, and since the opening of a School near them, had made considerable progress in reading the Testament. Thus they were first brought acquainted with the Book of Life, and their anxiety for a continuance of the blessing. They were but the remnants of the first settlers there: many of the companions of their fathers had sunk into Popery, and they were every day assailed by a profession to which they had no bond of attachment, but an antipathy to the name. He begged that he himself, was frequently strongly importuned to attend mass. The miraculous power of the Priest, the strong tendency of heresy, and above all, the certain and absolute efficacy of his power to cleanse from all sin, were again urged on him to effect conversion; to all which, he could not other reply, than, "he would be a Protestant, for God was stronger than the devil." I dismissed this poor man with the assurance, that if some of the Catholic children would, in defiance of the Priest, receive the books, I would give the School. On taking leave, he begged a Bible, as his eldest child read the Testament fluently: on presenting him with one, he fell on his knees, and with uplifted hands and in a voice of fervour, prayed—"that God would cause every blessing to descend on his Society."

A cause for thanksgiving indeed, to have not learned of a single case of Popery among the many who have been taught by the School and reading the Scriptures in the jail at this place. The man safely lodged in the House of Refuge, increasing satisfaction, and the increasing males, one is now a Teacher in the prison at E., and the others residing in S.—support characters; but what is more, the man forwarded. One person who had been sentenced to repeated public whipping and whose sufferings were so excessive that his life was despaired of, was brought to look into a Testament while he lay in his bed. This man, who is a Roman Catholic, had received a tolerable education, being a Roman Catholic, never thought of the Testament before. He was ignorant that the Priests denied it to their people; but as it was recommended to his attention by the man who attended the prison, to whom he had many obligations for their humane and kind offices, he ventured to pay attention. The happy result has been, that he has become a new man, and his anxiety now is to return to his country, to declare to his parents and what the Lord has done for him, and to bring them acquainted with the salvation the Testament reveals. Since I commenced my sheet, I had the most pleasing accounts of the man, who was sentenced to transportation for his last assizes. One of them, a young man, who has a family, in reply to the question, how he felt in the country, he said, "I am cheerfully resigned to the will of God; I bless him for bringing me here, acquainted with my Saviour, whom I was ignorant all my days."

I can now rely on him for all things, and I know he will be with me wherever I go." This was said to a gentleman who accompanied some ladies to shew them the prison. The gentleman, although a Protestant, was not in the habit of paying much attention to the Scriptures, and wondered much at the powerful effects they had produced on the mind of this poor man.

In closing I shall confine myself to a brief statement of two instances of the utility of the Schools, which came under my notice a few days since. One in proof that the children educated under the Society from an early age, cannot be duped by the artifices, or thoroughly imbibe the delusions of Popery; the other, that where the more adult pupils enter the Schools under all the influence of those delusions, even their case is not hopeless.

An instance of the first, I had in a lame young man, who called on me to be employed under the Society, to teach in this county. I perceived that he was shrewd and intelligent. I asked him had he ever read the Testament? He answered in the affirmative, and on entering further into the subject, I found that he had read it so far to advantage, that his mind was perfectly liberated from the reigning delusion; on this subject he could quote Scripture fluently and in point. I inquired "how he became acquainted with the Scripture?" He smiled, and said, "I perceive I have grown out of your recollection. I first got a Testament in my hands in your first school at G., and I have never since lost the recollection of what I learnt there." Circumstances prevented my making any further inquiries at that time, but from his manner and the interest he seemed to feel in the passages he quoted, I hope better things of him than even a liberation from Popery.

The other instance I am to notice, the triumph of the Scriptures over prejudice, exemplified in the conversion of P.—B.—. Of this young man I knew nothing until he came here early this month to obtain permission to open a School for the Society at K.—, the place where J.—H.—, now teaching in the jail, formerly taught, since which the School had been discontinued. On entering into conversation with this young man my surprise was indeed great. His acquaintance with, and recollection of the Scriptures, surpassed the attainments of many who had grown grey in the profession of religion; nor were these attainments mere transcripts impressed on the memory, they seem to be engraven on the heart. I inquired into the origin of his acquaintance with the Scriptures: time will only admit of a bare outline of the account he gave in reply to my inquiry. He was a native of the north of this kingdom. He came to this county on his way to M.—, with a view to be educated and qualified for keeping School; passing in the neighborhood of H.—'s School, he heard it was a Free School, and conceived the idea of stopping in it for some time: he was a good reader at this time, and had made some progress in figures. He was not long with H.— before he discovered that committing the Scriptures to memory was the indispensable condition of his receiving from him education gratuitously. His prejudices against the Scriptures, were, however, so strong, being a bigoted Roman Catholic, that he refused receiving education on these terms; and although his finances were small, he chose rather to pay H.—, as he found him fully capable to bring him forward in those acquirements which he was in pursuit of. Here he remained for some time, and would have continued longer, but that he was annoyed day by day at hearing the Scripture lessons and the repetition of the tasks. He was also apprehensive that the jealousy he had for the preservation of the purity of his principles might wear away, & his mind be gradually seduced into error, from being so constantly familiar with an heretical production. He left H.—'s School, and arrived at M.—, where he spent some years in study; but he brought with him from C.— what all his seclusion from the Scriptures in M.— could not overcome nor eradicate; a conviction that the so much dreaded Testament was indeed the Word of God. On finishing his studies in M.— he resolved to return to a country where he might meet with a Bible; and putting his purpose into execution, returned, and set up a School not far from the neighborhood where H.— had taught. His attainments as a Teacher soon got him a full School, and his being a Catholic, and the recollection of his bigotry when there before, procured him all the countenance and support the Priest could afford: here however he applied himself to the Bible, and the result has been—his giving up the Pay School to teach for the Society, taking to boot, a reduced stipend—the hatred of the Priest—and certain persecution.

It may not be altogether foreign to the subject of religious intelligence, to mention the strong impression of the high utility of the Schools, which has been made on the minds of all the religious characters in this town, by their acquaintance with M.— R.—, sister of J.— R.—. I have had frequent visits from her. Mrs.

B.— told her of the wonders which had been effected through the instrumentality of the House of Refuge, and the character of its inmates: having expressed a strong desire to visit it, we got her admittance. Some of the ladies who were in attendance at the time, having learned her character, assembled the women, and through an interpreter, desired she would address them. This she did, and all her auditory (except the ladies) being well acquainted with the Irish language, soon manifested a deeper attention than the most serious of them ever before paid to any address delivered there; the apparent effect was surprising, most of them wept bitterly, and when she prayed with them in Irish, which she did with much fervour, they seemed affected above measure. After this the ladies conversed with her through an interpreter, and were surprised at the solidity of her judgement; the evangelical nature of her views; the internal acquaintance she had with the word of God; the facility with which she quoted chapter and verse; the depth of religious experience manifested in her comments on particular texts; and the readiness with which she rescued those passages in Scripture, relied on by the advocates of Popery, from their glosses, and evinced their true import from the context. One apparent effect of her visit to the Refuge (for she is frequently brought there and to the prison by the ladies) I shall mention. One of the women lately admitted, never had heard the Scripture read or the gospel preached until she entered the house of Refuge. She had been unfortunate, but for a long time back evinced deep regret for her misconduct, and not being able to obtain a settled service, she earned a sorry pittance by carrying water on her head to different houses: this and poverty materially affected her health, which recommending her to the attention of the ladies, she was proposed and admitted. The poor creature was sunk in all the ignorance and superstition of Popery; and although she saw no alternative, but death from starvation and disease, or entering the House of Refuge, she made choice of the latter with great reluctance; for there she could not expect the Priest, and she knew no other God, besides. What should she do? She consented to enter the house, but determined to leave it as soon as she recovered strength again to earn her bread by extreme labour and sorrow, willing to endure all to be restored to the all prevalent offices of the Priest. Knowing, however, that many, as firm in attachment to her religion as she was, had, especially of late, been turned from the Priests by the Bible, she hit upon an expedient to counteract its dreaded influence. She provided herself with a large supply of holy water, which in bottles she carefully concealed in her box; so carefully, that neither the matron nor any of the women once suspected the concealment; however, after having heard M.— twice or thrice, one day after prayer by M.—, she went to the dormitory, where she had her Bible antelope concealed—brought down her store of holy water, and with tears confessed, in the presence of the ladies and all the women, the former wretched darkness of her mind; the hatred she had to the Scriptures; and the idolatrous confidence she placed in that which she now regarded so little, that she could, with the full approbation of her conscience, wash her feet with it.

Foreign Religious Intelligence.

ANNIVERSARIES

OF BENEVOLENT SOCIETIES IN LONDON—1821.

[Continued from page 126.]

LONDON MISSIONARY SOCIETY.

[At this anniversary unusual interest was excited by the arrival of the Rev. Mr. CAMPBELL, from his second voyage to South Africa. We make the following extracts from his speech.]

In a journey of two years and a half, and especially in such a journey as I have taken, a multitude of occurrences must have taken place; and it is scarcely possible to select, upon the instant, those particulars which are really the most interesting. I have this to say, to the praise of that God who, I trust, has directed me all my days, that in every situation in which I have been placed, since I left you, I think I have observed the effect of prayer. I found, at times, when fortitude was necessary, that God was pleased to give it; and at other times, when considerable caution was requisite, that God was pleased to give it. My dear brother, Dr. Philip, and myself, in every thing that was important, cordially agreed with each other. We were of one heart and of one mind; and I am confident that the Missionary Society could not have selected a better man, or a man more suitable for this object, in the whole range of my acquaintance. I trust this also was the result of your prayers.

I need not state any thing in regard to our journey of 5 or 6 months in the Colony, because we communicated it to you by letters. On our return from that journey, we found it absolutely necessary that one of us should remain at Cape Town, while the other should proceed to Lattakoo. The latter service devolved on me.

In about two months after leaving Cape

Town, I reached Lattakoo; I found Mateebe, the King of the place, alive and in good health; and, in a conversation with him, he said I had fulfilled my engagement in sending him missionaries, and he had fulfilled his in giving them a kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his subjects; but of this I cannot yet speak. God works not always in haste; he tries the patience and faith of this Society there, as he did at Otaheite.

At a public meeting of the chief captains of the nation, held at Lattakoo, they resolved to relinquish all offensive wars. Now here is a proof of the effect of the Gospel to surrounding tribes.—When I left Cape Town, I had no thoughts of exploring new fields higher up in Africa; but in travelling through the wilderness, where there are not many objects to engage the attention, the mind will roam over various subjects. I knew the names of several countries beyond Lattakoo, and I conceived the idea of visiting them. On arriving at that city, I was astonished to find the king of one of those very countries on a visit to the king of Lattakoo (such an occurrence is very rare.) His name is Coshee, the king of Mashow. I got them to the room where I lodged. I was afraid that Mateebe would oppose my going further, as he is afraid of losing the traffic of the Colony, in consequence of the Mission at Lattakoo. I stated to the two kings what I wished to do, and asked their advice. Coshee looked significantly at Mateebe, as if he had said, speak your mind first. The answer was a noble, and I believe, a disinterested one; he said "I will never oppose the progress of the word of God." These were the very words. Coshee appeared to be pleased, but said he could give no opinion unless he were in the midst of his captains in the city of Mashow. Accordingly, we made preparations for our journey. Mr. Reed accompanied me. Coshee had left Lattakoo a considerable time before we went.

The first nation we visited was the Red Caffres. I had heard they were exceedingly barbarous, and given to plunder. On approaching their chief town, many of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen, nor perhaps heard of, a wagon, or of any thing drawn by animals. The chiefs and captains, and almost all the people, painted red, rushed out of the town and the fields, and apparently full of wrath; but yet they received us kindly, marched back at the head of our waggons, and directed us to halt in the middle of the town. They had two kings, or governors. I had a meeting with them and the principle people, when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The younger king is about 40, the elder about 60. The young king, whose name is Mahabaleway, said they had much need of the word of God, for they had enemies on all sides of them—they would like to have teachers sent them; that was the mind of the elder king also, and of the chief captains, and the whole body formerly consented to it: and if you could behold the misery of those wretched people, you could not but send them the word of God, which alone can make them happy.

The next nation was the Mashows. The king of which, as I stated, I had seen at Lattakoo. I was delighted to see the town, for I found its population greater than any African town I had seen.—It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Coshee, and with his uncle, Lonally. I had a general meeting with the captains, several of whom spoke. At last a venerable old man, I suppose 80 years of age, rose up. Every eye was fixed upon him; he was evidently the Abithophel of that nation, and the counsel he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly the whole assembly gave their concurrence, and they treated us with no small kindness.

About seven days higher up from Mashow, is the Marootzee country; the chief city is on a mountain, the name of it is Kurreechane. My waggons were descending into a valley between me and the hill on which it was built; the inhabitants saw the waggons coming, and you cannot conceive of the eagerness with which the old and young, rich and poor, rushed to see the strangers. We got the waggons brought into the centre of the city. We did not distrust them, nor show any symptoms of fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition. I found that the old king was dead. His brother, Laquillan, was Regent; for the eldest son being but a minor, could not take the reins of government. Of course my business was with Laquillan. Respecting the object of my visit, at a kind of formal meeting he said, when he heard that white men were come to Mateebe, teaching him that all men should live peaceably, he said it was what he desired, and he had told Makkabba (the murderer, I fear, of Co-

wan,) &c. that he was glad of it, and that Makkabba said he was not glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Laquillan. Now think of the importance of Missionaries settling there, and how much of Africa would be opened to Europe were they settled there. When you read the account, you will find that the country beyond goes to the east towards the Indian ocean, and to the north towards the Equator; that the population is great, and that it never was known before.

Laquillan could give no answer till he called a meeting of his chief captains. This took place on the 10th of May—this day twelvemonth. To this general assembly of the captains of the Marootzee nation (to consult about Missionary stations) they came from different parts; sat down in rows in their best attire (the finest leopard skin clothes they had) with their spears and battle-axes, and the king sat, like our friend there, in the chair in the midst of them. They rose up regularly, and gave a yell, as an intimation of their intention to speak. I noticed the oratorical powers of the different speakers. I had an interpreter by my side, and he whispered what they said, and there was much good sense in their speeches. I think it lasted three or four hours, and was conducted with great regularity. Every speaker, at the conclusion of his speech, gave his opinion that it would be wise & proper to accede to my proposal. I consider that place as one of the most important stations which the Society can occupy in Africa. It would soon be connected with Madagascar, as it lies just opposite to it.

I returned by the same way, and visited our station at Lattakoo. They had given up their plundering wars, and there is a respect for the word of God. Attendance on the morning and evening service, and a general concern about eternity—things which never occurred to any of their minds before the Missionaries went among them.

I visited in a western direction a number of towns, and every one of them would be glad to receive teachers. There is a general impression on their minds that great benefits would result from the instruction of white men. They had never seen white men, but you would be astonished to find with what celerity intelligence travels among them.

I will mention one of the greatest acts of Christian friendship that ever fell under my notice. It regards Africaner, of whom you have often heard. He was the man I was most afraid of when in that country before, in consequence of the multitudes of plunders in which he was engaged. There was a Griqua Captain at the head of a different tribe, between whom and Africaner there were frequent battles. Both of these are now converted to the Christian faith. And Africaner, as an act of kindness to brother Moffatt, when it was found that it would not be suitable for Mr. and Mrs. Moffatt to go to reside near him, with his people travelled a journey of six days across Africa, to convey Mr. Moffatt's books and furniture to Lattakoo. Formerly he had gone as far as attack Berend. On this occasion, Africaner and Berend met together in my tent, and united in singing praises to the God of peace; together bowing their knees at the throne of grace! and when I recollected the enmity that had formerly existed between them, compared with what I then saw, tears of joy flowed from these eyes. O my friends, after the conversion of Africaner and Berend, if a man is as bad as the devil, despair not of his conversion, for the grace of God is infinite.

The last occurrence I shall mention was at Cape Town. The island of Joanna lies between that place and Madagascar. The East India ships are accustomed to touch at that island, on their return to England. The king has always acted kindly to the English, and can now speak our language. The eldest son of the king, Geanna, and his chief men, set out on a pilgrimage to Mecca, to visit the tomb of Mahomet. They were taken prisoners and landed on an island. The providence of God sent a ship to that island, and they were brought to Cape Town. When I went to take leave of the Governor, two days before I left it for England, Dr. Philip was with me. On entering the room, the Governor said, I have good news to tell you; the prince of Joanna has been disappointed of seeing the tomb of Mahomet, at Mecca, and I trust you will be able to lead him to Jerusalem.

On the 15th of February I embarked. We had at first a favorable gale; after that a severe gale, and then a lighter one, but both contrary. Six days ago we were opposite the coast of Portugal, and all hope was lost of being here to-day; but the Lord was pleased to send winds to effect it.

Our Ancestors Idolaters.—Our ancestors on the island of Great Britain, worshipped idols, and even sacrificed their sons and daughters. They had not heard the name of Jesus, and lived and died as pagans now do, without hope. No christian church was found in any of their cities and villages. They had no christian missionaries.

The true Druids were their priests, and they revered no God, but the sun, moon, or some hideous image. To the savage rites of the Druidical worship, succeeded the abominable idolatry of pagan Rome. Temples were now erected to their numerous deities. "In Scotland stood the temple of Mars; in Cornwall the temple of Mercury; in Bangor the temple of Minerva; at Malden the temple of Victoria; at Bath the temple of Apollo; at Leicester the temple of Janus; at York, where St. Peter's church now stands, the temple of Bellona; in London, on the site of St. Peter's cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, the temple of Apollo."

What put in train that course of events, which has shed such a flood of light on their posterity, and so changed the state of things? The answer is short, but true. *It was the patient and persevering labors of Missionaries.* Freely ye have received, freely give.

Mission to the Sandwich Islands.

From the *Missionary Herald* for August.
OFFICIAL JOURNAL OF THE MISSION.
[Continued from page 110 of the Recorder.]

Excision of Tennooe.

Our readers will remember, that the last publication of the journal, kept at Hanaroora, brought down the history of the mission to July 19th of last year. By late arrivals we have received a continuation of the journal to Nov. 17th, from which we shall proceed to make extracts. The first entry, July 22d, records the necessary but painful result, to which the mission church were impelled, by the defection of William Tennooe. Earnest and repeated attempts had been made to reclaim him. He did not deny the charges of intemperance and sabbath-breaking; and "avowed his determination to continue the same course." After deliberation and prayer the church voted his excision. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity towards the missionaries. It is so ordered, in the providence of God, that such characters immediately lose influence, and sink into entire insignificance, even among savages.

The apostasy of Tennooe, though not a wonderful event, considering what human nature is, may properly lead the friends of Missions to salutary reflection. They may here see how easy it is, if divine grace do not prevent, for a kind and amiable youth, a docile and apparently grateful beneficiary, to become a dissipated, idle, reckless being, the moment the restraints of civilized society are removed. And what is more painful still, they may see habits of apparent piety—of piety supposed to be real by the unhappy subject himself—give place at once to habits of gross wickedness, and to a vehement dislike of religion and its consistent professors. Let every young convert tremble in view of such development of character, while he exclaims, *Lord, lead me not into temptation.*

Sabbath, July 23, 1820. Public worship as usual this morning, at the close of which, the letter of excision addressed by this church to Wm. T. was read to him publicly. Will a gracious God have mercy on his soul, and reclaim his wandering steps.

Administration of the Lord's Supper.

At 4 o'clock, P. M. the church assembled at the room occupied by brother L. and attended on the holy ordinance of the Supper. Eleven of our number, together with our friend and brother, Capt. Carey, from Chelsea, Ms. sat down together in peace at the table of our dying Lord, and found the first interview of the kind, in these islands, exceedingly happy.

Division of the Mission family.

24. This day has been to us full of interest. Closed a large packet of communications, letters, journals, &c. for America, and committed them to the care of our obliging friend, Capt. Cary.

We sent our letter to the Corresponding Secretary of the Board, together with our journal up to the 19th inst. a copy of the letter to Wm. Tennooe, giving a summary view of his case, and an account of brother Whitney's visit to Kirooa, in a private letter to Dr. Worcester.

The morning was spent principally in preparing these communications, and in finishing the preparations for the removal of brothers and sisters Whitney and Ruggles, and Nathan Chamberlain. At 12 o'clock they took an affectionate leave of the family, and went on board the *Levant*. Capt. Cary had very kindly offered to give them a pleasant landing and settlement, for which he deserves our warmest thanks. Brothers Bingham and Louis accompanied them to the ship; and then in solemn prayer, commended them to the guidance and protection of the Lord of missions who had said, "Lo, I am with you always." "I will never leave thee nor forsake thee."

Though there is work enough for all and more than all at this place; yet the weighty considerations in favor of Atooi, which led us to this arrangement, and the broad principle on which foreign missions have ever proceeded, founded on the divine commission, and recognized by the Apostles and other propagators of the Gospel, a principle which requires that, the fundamental doctrines of revelation should be made known as extensively and speedily as possible, satisfy us fully as to the expediency of this measure.

Progress of the School.

Aug. 1. Began in earnest to use the slate in teaching our pupils to spell, read and write. They are pleased with the business of making letters; give more fixed attention to their studies; and acquire a better knowledge of their lessons, than they would without writing them.

4. To day one of our adult pupils, Sally J. wrote, or printed on her slate, and read intelligibly in English, the first sentence of a sabbath school card. "I cannot see God, but God can see me." With this interesting truth, and with her own ability to read and understand it, she appeared to be greatly delighted; and others, who saw and heard, were filled with wonder, and listened with admiration, as she explained to them with lively interest, the meaning in the native language. She could speak English, when we first saw her, two or three weeks after our arrival, when she came on the Sabbath to attend public worship; and brought two sweet little daughters, whom she wished to have instructed; but a few weeks since, she did not know a letter; now she has conquered the greatest difficulty in acquiring the inestimable art of reading. She appears to be industrious, intelligent, and seriously inclined, and expresses a wish that she may be like the good women from America, and like Obookiah.

Arrival of Thomas Hopoo.

6. Sabbath. This morning unexpectedly, Thomas Hopoo arrived, with the unwelcome information, that Dr. Holman had left Kirooa, and settled at Lahaina in Mowee. Thomas came as the messenger of the king, to get the sisters here to make for his majesty five fine ruffled shirts, similar to the five which they before made for Capt. Jack, a native master of one of the king's vessels. By the assistance of Thomas as interpreter, a more important message was communicated to the natives of this place, with respect to the gift and advent of a Saviour, from John iii, 16. A goodly number listened with great attention to the word preached. In the afternoon the sabbath school was assembled, and some of the plainest doctrines of the Gospel were pressed upon their minds, a few pages of Obookiah read, and interpreted by Thomas, and the pupils were taught to repeat memoriter, in their own tongue, the truth "I cannot see

God, but God can see me." The school was closed with prayer by Honoree in the native tongue, while all knelt down in silence.

This evening, Mr. B. Thomas H. and John H. held a religious conference with the natives at one of their houses, and in their own language. Thomas closed the meeting with prayer in the same tongue.

"In the morning," saith the Scripture, "sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether this or that shall prosper, or whether both shall be alike good." But we know that "line upon line" is needed here, and we believe that sabbath schools & conference meetings, united with the preaching of the Gospel, will yet convert the world.

7. Monday. Set up the printing press. It appears to have suffered but little damage by transportation, and promises to be a good one. We hope to be able before long to print some elementary lessons for our pupils. Observed this evening, as usual, the monthly concert of prayer—Thomas H. assisted in the exercises, made an address both in English and Owhyhee, and closed with prayer.

Order of Government respecting foreigners.

To day the foreigners in this place were assembled at the house of governor Boka. Public orders were given by the king's secretary, requiring every foreigner, who did not belong to the king, or to Pitt, to leave the island the first opportunity. Two of our most peaceful neighbors were summoned before the king to be tried as disturbers of the peace. Capt. Alexander Adams was proclaimed harbor master of the harbor of Hanaroora, by his majesty's command. His commission, drawn up by the king's secretary, but without the king's signature, was brought to us to be printed. This we declined until the king should see the instrument, & give his name and approbation. When that shall be done, we will cheerfully do such a favor for the government.

Departure of Mr. L. for the Windward Islands.

9. The Brig *Neo*, capt. Jack, sailed for Mowee. Governor Boka and his wife, brother L. and Thomas H. and little Daniel Chamberlain went out in her as passengers. The king and Pitt are now at Mowee; Reho-reho having commenced, as it is said, the tour of the islands. Br. Loomis will touch at Lahaina, visit Dr. H. make known his business to the king and chiefs, and proceed as early as possible to Kirooa, where brother T. and his wife are now left by every other member of the mission; thence to Toeia, as soon as Pitt shall return to that place, where he is expected to spend a few months in teaching this great chief, and those around him, and then return to this place—mean time leaving his wife and sweet little son, now in a prosperous condition, at this central station. Daniel C. is to be placed under the care and tuition of brother and sister Thurston at Kirooa.

13. Sabbath. Sabbath school this afternoon interesting. One of the pupils, Hannah Holmes, said with reference to the death and resurrection of Christ, that she would tell every body about it that came to her house. Besides giving them a short view of the doctrines of the cross, and reading a portion of Obookiah, we endeavored to press upon the school, and taught them to repeat in their own tongue, the important truth that Jehovah created the universe, as it is recorded Gen. i. 1. A prayer in Owhyhee, by Honoree, closed the school at this place. May the Lord graciously smile on this plan of usefulness.

19. Arrived the schooner *St. Martin*, capt. Dean, from Manila, in distress. The crew sickly. Also a schooner from Owhyhee, with a letter from Br. L. announcing his safe arrival at Kirooa, together with the satisfaction of Pitt that he had come to Owhyhee for the purpose of instructing his favorite boys—also the contentment and persevering diligence of brother and sister T. notwithstanding their trials. Reho-reho, Pitt and Boka, are now at Ahelo the eastern part of Owhyhee, having suddenly left Mowee.

21. Much satisfied by receiving to day a seasonable supply of rice, soap, and some other articles difficult to be obtained here, presented by capt. Dean and Mr. Greene.

22. Sent by the *St. Martin*, a letter of counsel to Br. Loomis at Owhyhee, copies of letters to Br. T. and a letter to Dr. Holman at Lahaina, inviting him, at the earnest request of Mr. Greene and capt. Dean, to visit the latter at this place, who is supposed to be somewhat dangerously ill. The sickly crew, it is hoped, will be much benefited by a change of diet and better water and land air.

23. Received intelligence by the *Clarion* of the safe arrival and welcome reception of the brethren and sisters at Atooi.

The brethren, with the cheerful assistance of George, have commenced gardening, and have the happiness to see the plough-share of industrious husbandry, turning over the fertile soil of Atooi. They easily trained one of the horses of Atooi to draw one of the ploughs brought with us from America; an interesting amusement to George, and a gratification to all. To the brethren there the prospect is flattering.

30. The *L'Aigle* having sprung her rudder, unexpectedly put into port again.

Dr. Holman and his wife arrived in the *St. Martin* in good health. Received letters by the *St. Martin* from brothers T. and L. at Owhyhee. The king is still absent from Kirooa, attended by his faithful servant Thomas Hopoo. The arrival of two medical men, Dr. H. and Dr. W. a physician and surgeon, is an event which capt. Dean, in his critical state of health, could have little expected when he approached these shores with his languishing crew, and distressing apprehensions respecting himself. We provided comfortable lodgings for Dr. H. in the new house built by Mr. Navarro, near to the house occupied by capt. C. where they will board. They intend soon to visit Atooi.

Sept. 3. Sabbath. Preached to day from Phil. ii. 5. "Let this mind be in you which was also in Christ Jesus." How much we need the meekness, patience, condescension, benevolence, wisdom and zeal of the lowly Son of God, in the great work of propagating the Gospel.

4. First Monday. This evening observed the monthly concert of prayer, and contemplated some of the great and exceedingly precious promises with reference to the gentiles of the "Isles of the Sea." God's truth is immutable. We need no better encouragement as to the foundation of a rational hope, that the most inaccessible and inhospitable parts of the earth will yet be blessed with the glorious Gospel.

7. To day capt. Starbuck did us the favor to visit the school and take tea with us. He expressed his surprise and high satisfaction to see the advances the pupils had made during the short time they had been under instruction.

8. Last night an unfortunate stranger, James Devereaux, from Ireland, cast upon these shores, far from kindred, country, and home, died in this village. He arrived in the *St. Martin* from Manila, was sick on the passage with a long continued and distressing dysentery. He was attended by Dr. Holman after his arrival. He had been visited, instructed, and prayed with by Mr. B. His parents, he said, were Roman Catholics, whom he had not seen during the last 14 years—he said he was willing to die, and hoped he should be safe, though he had not devoted his life to the service of God.

The funeral prayer and address were made by Mr. B. at the house of Mr. Greene and capt. Dean; and a funeral sermon appointed for him on the ensuing Sabbath. At 5 P. M. he was interred by strangers in the burying ground appointed by this government for the interment of the whites.

The thought is affecting that the same offices of kindness, which we have performed for him, must shortly be performed for us; and that our

bones also will probably rest in his land of strangers till the morning of the resurrection.

10. Lord's day. A Sabbath of peculiar interest to us. Funeral services in the morning from Heb. ix. 27. "It is appointed unto all men once to die, but after this the judgment." At the close of the morning service, at the request of capt. Starbuck, public notice was given, that divine service would, by leave of Providence, be attended on board the ship *L'Aigle*, now lying in the harbor near the shore. Sabbath schools usual at three o'clock, and a 4 P. M. a large congregation for this place, was assembled on the spacious and commodious deck of the *L'Aigle*, and listened with attention to the word preached from Lam. i. 12. "I said nothing to you, all ye that pass by," considered first in its original import, as the language of Zion in distress; secondly by accommodation in the language of our suffering Saviour; thirdly by application as the language of the unsanctified children of want, closing with the appeal of the inhabitants of these Isles to those who visit them, and to all who are able to provide the means of their instruction and salvation. Most of our family attended. Capt. S. deserves our thanks for his attention, in furnishing seats for the congregation, and in providing comfortable seats for their accommodation. May the day be remembered with lasting gratitude.

14. To day closed what we consider the first quarter of the school; and we were much gratified with the quarterly visitation and examination. Among the visitors were Dr. Williams and two officers of the *L'Aigle*, two of the *St. Martin*, one of the *Thaddeus*, Mr. Holmes, a resident, and his wife; who have five promising children in the school, one or two other residents, and Dr. Holman and his wife. The examination was conducted wholly by Mrs. Bingham, who has had the principal care of the school, though assisted by Mr. B. and occasionally by some of the sisters. The examination could not indeed be expected to compare with that of an academy of young ladies and gentlemen in a land of literary, civil and religious institutions, after years of intense application; but humble as it was, even in the first rudiments of learning, it was by no means less interesting than an examination of the best schools in America. The school consists of about 40 scholars, both children and adults. During the first week it contained but 10 or 15 pupils, who attended about one hour in a day; but considerable accessions have been made from time to time, and the hours of attendance have been increased from one to four or five hours each day. Two or three of the pupils lately entered, are in the alphabet. A few hours instruction given in the course of a week or ten days has generally been sufficient to teach our pupils the alphabet in the Roman character. About half the school had three exercises to day in monosyllables of 2 and 3 letters. One class has proceeded through about 40 columns in the American primer, who read and spelled with accuracy one new column this afternoon. Another interesting class of adults read and spelled a column of two syllables in the 2nd table of Webster's spelling book. One of them, Sally J. read intelligibly several sentences in English reading. Though she, like the rest, began the alphabet with us, she has acquired a good knowledge of about 20 lines upon a sabbath school card, commencing with the sentence, "I cannot see God, but God can see me," which she can read with facility, and translate into the Owhyhee. Hannah Holmes, Mary Marin, George Holmes, William Beale, & several others, have learned to read a considerable part of the same card, and manifest a degree of enthusiasm in acquiring the art of reading. All the native pupils have attended more or less to copying their lessons on the slate; an exercise both pleasant and useful. George Holmes has attended to systematic writing; and exhibited some specimens of writing, drawing, and painting, which to great credit to his genius and application, and which afforded great satisfaction to the visitors, who, with one voice, pronounced them good. He is 17 years of age and of good promise. Dexter, the eldest son of Mr. Chamberlain, has attended to reading, writing, drawing, arithmetic, and geography; Mary C. to writing, reading and spelling. Several of the native pupils have begun, and barely begun, to learn the use of maps and globes. At the close, the whole school recited in concert, in the Owhyhee tongue, several passages which they had committed to memory, and which contain some of the most prominent doctrines and precepts of Scripture. "In the beginning God created the heavens and the earth." "I cannot see God, but God can see me." "Jehovah is in heaven, & he is every where." "Jesus Christ, the good son of God, died for our sins." "We must pray to Jehovah and love his word." "God loves good men, and good men love God." These passages are taught at the sabbath school; and then the pupils teach them to their neighbors and friends, out of school. After a short address to the scholars by Mr. B. they retired in perfect order, much pleased themselves, as well as their visitors, and each, turning round at the door, with a bow or curtsy, very pleasantly bade us "good afternoon." We regret that Boka and his wife and capt. Joseph Banks have not attended much to study. Neither they, nor the daughter of Nihé, a chief of Karakakoah, who made a good beginning had any part in the examination. We hope, when their affairs are more settled, they will persevere in acquiring the art of reading and a knowledge of the Bible.

Thus we have the satisfaction to reflect, that in Woahoo a regular school is established for the instruction of this people, in addition to what has been done by similar incipient efforts, at Owhyhee and Atooi. We have the satisfaction to believe, that Reho-reho and two of his wives, and two favorite men servants—and Tamoree and his wife, have made greater attainments, since our arrival, than any of the pupils at Woahoo. The success which God has caused to attend the little we have done, has greatly encouraged us to undertake more, to increase our diligence and exertions to hold forth the word of life, to teach and train for heaven the children of pagans, purchased with the blood of Christ, and now desirous to become acquainted with his religion and his salvation.

15. To-day Mr. and Mrs. Bingham removed their lodgings from the house which has been, since our arrival, a little sanctuary, where the Gospel has every Sabbath been preached; and came into a room, in the new house, built by government, of which a part is intended for a school room and for public worship. Sister Loomis has her residence in a house between those occupied by Mr. Bingham and Mr. Chamberlain. The three stand in a line with the storehouse, about 10 feet apart, having the doors on the south end, connected by a *ranai*, a long open building 12 feet wide. Our excellent cooking stove is set up, in a small house built for the purpose, just in front of the *ranai*; which renders it much more easy to prepare our meals, than it has heretofore been. Though much needs yet to be done to make ourselves as comfortable as we hope to be, yet we feel more than we have before as though we were settled.

New School-Room.

16. Mr. Bingham and Mr. Chamberlain fitted up the school room for school and meeting, tiling the walls, and covering the ground with mats, and making commodious seats. This is new business, to prepare with our own hands on heathen ground, a place for the public worship of Jehovah. Nothing but the actual attendance on his worship, or the duties of making known that glorious name, could be a more pleasant employment.

We feel the need of lumber, an article most

* These are children of whites by native women.

difficult to be obtained here. It would hardly be possible to purchase, at any price, a sufficient quantity of plank for seats in the public room. Some of the timber brought with us will answer very well for temporary seats placed round the room double, and covered with hay & mats. A donation of mats from Atooi, & from members of the school, deserve our acknowledgements, as very useful in fitting up our houses.

Projected removal of the Government.

Received letters from our brethren at Owhyhee, announcing the determination of the king and chiefs to remove to Woahoo, in the course of two or three months. Should this event take place, it will probably unite again the two branches of the mission, which will be a very great gratification to us. The Sabbath approaches after a toilsome week; & we bid it welcome.

Dedication of the House.

17. Sabbath. A discourse designed to be dedicatory, was preached at the new place of worship, from Ps. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain." The public room was well filled, and the day was to us very interesting. In our peculiar situation and employment, far from our friends, and from civil protection, laboring to enlighten and evangelize an unlettered and heathen nation, it becomes us, a little feeble defenceless band of pilgrims, to feel the force of the text, and to make it a ruling maxim, in all our plans, and purposes, and operations:—for all our efforts, however well directed, must be altogether in vain without a divine blessing. What has been done in our work thus far, we have the happiness to believe God has accomplished by his gracious hand. It was pleasant this afternoon to see our sabbath school come cheerfully as before, to listen to divine instruction, and to a continuation of the affecting story of Obookiah.

18. Commenced to-day the second quarter of the regular school. We are gratified to find that our regular number is ready to follow us from the village, notwithstanding their native propensity to idleness, their love of ease, and their long confirmed habits of lounging. There was some reason to fear, that a walk of 200 rods, four times a day, would appear to them like too heavy a tax, for the sake of drilling upon their dry English "Palapale" with slow and almost imperceptible advance. But we believe that most of those, who have been constant in their attendance, have become sincerely attached to the school & to the family; & would consider it as a calamity to be deprived of the company of their teacher or their book. Several new applications have lately been made for admission. We hope before long to increase the number both of the school, and of those that are to be trained up in our family.

23. We are happy in being able again to spread our table in humble, decent order for our friends. At tea this evening we were gratified by the company of Capt. Starbuck and Dr. Williams, Capt. Hale of the American brig *Ann*, lately from the N. West Coast, and Mr. Scoville.

24. Sabbath. A considerable assembly attended to the preaching of the Gospel from the Saviour's injunction, "Strive to enter in at the straight gate, for many, I say unto you shall not be able." Several strangers, after the close of public worship, expressed their satisfaction in unexpectedly hearing the Gospel preached at this place.

At the sabbath school this afternoon several seamen were present, who, when the school was closed with prayer in the native tongue by Honoree, knelt in decent order, as the pupils are accustomed to do. The school have commenced learning the ten commandments abridged and translated.

[After describing the launch of a schooner, built by Americans at Hanaroora, the journal adds:]

The government, we are told have offered Capt. Starbuck's ship carpenter \$35 a month, on condition he will stay in their employment. They have a great desire to build and repair vessels. It is not probable that the business of ship-building will ever be very extensive here, unless ship-timber be imported from the American coast, and foreign carpenters begin the work. A pious, skillful, and devoted ship carpenter, who is insured to self-denial, and desirous to do good, and only good, to the heathen, would in our opinion, be an acquisition to the mission, and to this nation, of incalculable value.

26. At 9 o'clock this morning, the *L'Aigle* left the harbor. Mr. B. went on board to give the parting hand to our friends, expecting that they would now surely proceed to England. But when they had passed the bar, and were ready to dismiss the pilot, they began to fire the customary salute. In charging the second time, a cartridge accidentally took fire, & the explosion carried away the right hand of an unfortunate seaman, and greatly injured his left hand.

[The seaman, whose calamity is here described, is afterwards mentioned in the journal as "a prudent young man, and the favorite of the crew." As he was maimed for life, Capt. Starbuck begun and promoted a subscription for his benefit. The captain gave \$50 dollars for this object, which was increased by the officers and crew of the ship to \$1000; to which sum the residents at the island added \$300. The missionaries had it in their power to return to this suffering stranger the kind attentions, which they had experienced from Capt. S. and his officers; and the use which they made of this opportunity, served to silence those national prejudices, which are too apt to prevail among residents at the islands. It ought to be added, to the credit of Capt. S. and his ship's company, that they had once before, during this voyage, subscribed \$500 for the family of an officer of another ship, who had been killed by a whale.]

At 2 P. M. Mr. B. dined on board the *Ann* with Capt. Hale, who presented to the family two barrels of salmon, and one to Dr. Holman, for which he deserves our thanks.

27. This morning the wounded seaman was brought to our habitations, attended by the surgeon and a waiting lad. We are much gratified to have it in our power to show hospitality to an unfortunate stranger, who could no where else in this island be so well accommodated.

29. The anniversary of the Sandwich Island Mission, or of the ordination of the missionaries at Goshen, Con. to be sent forth to the Isles of the Gentiles. The year has been marked by the most wonderful revolutions in these islands, and by events most interesting to us. May every succeeding anniversary witness the prosperity of the mission, and the progress of Christianity here, till the Prince of Peace shall have full possession, and reign with joyful and undisputed sway.

30. The prospect of the wounded seaman's recovery is favorable. It is a smile of Providence, which deserves our grateful notice, that we should, just at this time, be provided with the conveniences to entertain strangers, and with a little sacrifice, to perform the duties of hospitality and kindness. We ourselves are but strangers and pilgrims; but God provides for us.

Oct. 1. Sabbath. Public worship attended by considerable numbers.

2. Monday. Attended the monthly concert of prayer. These seasons are uniformly pleasant and calculated much to strengthen the feeble missionaries in the pursuit of an object, which, without the prayers of Zion, would be hopeless. Some of our scholars seem desirous to attend these meetings for prayer. May the Lord soon inspire them with a spirit of grace and supplication.

8. Sabbath. Public worship as usual this morning. Among the number that attended were Dr. Holman and his wife, Dr. Williams, and his patient, who, we were surprised to find, was so far recovered as to be able to be present

Progress of the Sabbath School.

This afternoon the Sabbath School was peculiarly interesting. Finished the memoir of Obookiah. The closing death bed scene of that dear youth, to whose history the school had listened from Sabbath to Sabbath, was very affecting to them. Many of the scholars wept. Honoree, who interpreted, told them that it was he who stood by, and said, "Obookiah's gone." We believe the impression on their minds is happy. The engraving, which represents the dying Christian, was exhibited, with which they were much interested. Several of our pupils have expressed an earnest desire, that they might be like Obookiah. They have listened to our instructions with an apparent and avowed determination to follow them as far as they could. Thus our hopes, in respect to our school, are every week increasing. While we have too much evidence that *we are nothing*, we are satisfied that *the work is the Lord's*. He will increase, though we must decrease.

Evening Conference.

This evening we have had special occasion to rejoice in what our eyes see and our ears hear. We hope that we shall not be allowed to despise the day of small things. At the house of Hannah Holmer, Mr. B. accompanied by Dr. Williams and John Honoree, attended a weekly religious conference. This meeting has been maintained with a good degree of regularity since the first Sabbath in August, when Thomas Hopoo was present. On entering the room, they were much pleased to find a little peaceful circle of the brethren assembled for the worship of Jehovah, with a desire to hear about the great salvation. Part were sitting on seats upon one side, and the rest were seated around upon the mats which cover the ground. A table stood in the midst with a lighted lamp, and a Bible; and a chair for the leader of the meeting. A portion of Scripture from John 3d, was read and interpreted; and a few familiar remarks were made, accompanied by questions and answers, a hymn sung, and interpreted verse by verse, and a prayer offered, while all knelt in silence. Honoree generally makes remarks, offers a prayer in his own tongue at this meeting. Several foreigners were present.

We are told, that Hannah H. who gives the most diligent attention to all our meetings, attends daily to the duties of morning and evening prayer in her family. The Lord open her heart, and make her like Lydia of Philippi.

Thus, in a feeble manner, the natives of the islands begin the worship of the true God; and we pray, that they may be assisted by his Spirit to worship him in spirit and in truth.

(To be continued.)

EXTRACTS FROM MRS. BINGHAM'S JOURNAL.

NAL.—[From the Herald.]

[By permission of friends, we select several passages from the very interesting journal of Mrs. B. Unless we are mistaken, it is to most readers both pleasing and useful to have the situation of the missionaries presented to the view by different hands, and with reference to different subjects.]

July 31, 1820. Though the school has not been given up any day, yet I considered it, in sense, as commencing anew to-day. Notice was given yesterday, after public worship, that we should devote more hours to the school, inviting them to come at 10 in the morning, and at 2 in the afternoon. Public notice was also given concerning the Sabbath School. In the afternoon, about 20 were collected, when I read to them in the memoir of Obookiah, having it interpreted by J. Honoree and Sally J. I endeavored also to convey to their dark minds a few simple truths, which the Bible contains. Two hours passed in a most interesting manner. It seemed like being on missionary ground. There was fixed attention on the part of us all. I thought of a remark, in a letter from our friend S. Taylor, soon after the death of Obookiah, to this effect, after speaking of the darkness of this providence, which snatched him away—"How much good may be done by his means should they be written, in the hands of missionaries among his countrymen." Little did I think that I should be the first to read a page, these memoirs to them. But so in the mystery of providence of God, it was ordered.

August 6th. The brig *Neo* entered port from Owhyhee. The minds of the white residents appear excited, apprehending something unpleasant from government, by the reports which are in circulation. The brig has brought our faithful Thomas Hopoo; faithful I say, for so he has seemed, hitherto, he has had grace given him to be found. As he came in just before the hour for public worship, Mr. B. availed himself of the aid of a good interpreter, and addressed both the natives and foreigners in our little congregation, from these words: "God so loved the world, that he gave his only begotten Son, the whosoever believeth in Him should not perish, but have everlasting life." About 30 natives were present and gave profound attention; with scarcely the exception of a child. This afternoon 32 came, as last Lord's day, to sabbath school. Mr. B. read in Obookiah, endeavored to impress upon the mind some simple truths. Thomas interpreted. The school was closed by joining with Honoree in prayer, his native tongue. Who could behold, without emotion, this little sable group on their knees for the first time before the great Jehovah: his holy majesty addressed, in a language which they understood.

Birth day Reflections.

Sept. 14. Again does my birth day return. It was pleasant this morning at early dawn, to open my eyes on heathen ground and call to mind the mercies, which one year ago this day, saved me from a life of misery. I have been spared, this day might find me on heathen shores; the mysterious manner, in which the petition was mysteriously answered—the mercies which have attended me, in my then unknown path, through the year—(together with my increased obligation to awake and give myself anew to God to be disposed of for the year to come, and the few which may succeed, as we best accomplish his holy purpose, and glorify his holy name. Few, indeed, may be the years and few the days.—Never had I greater occasion to feel, at the return of any birth day, as it did become me to set my house in order, to remove over the great waters of Jordan, and enter the world where spirits dwell. I desire, this time, suitably to notice the gracious manner in which God has dealt with me, and is still dealing with me; and to be led by it to more constant and more cheerful obedience.

Oct. 2. Mrs. C. and Mrs. L. are kind to excuse me so much from domestic concerns, as have been since coming here. Their cares are many; the family is, every week increasing, and crowds of natives, thronging the door, with bows and arrows, hinder them in their work. We have now eleven heathen children in the room and keep clean. We consider this the commencement of the orphan establishment, which they are not all literally orphans. Our little boy, "William," I have before spoken of, who told you how I picked him up by the fence, when I was searching for another child on whom I had set my eyes a few days before. He looked like a little for what I wanted of a boy at that time, and I turned to go in. But Mr. B. said, "I know him; he is a sprightly boy, we will try him if he would like to come." So with the child's consent we led the naked little thing to the house. He gave him his supper, and spread a mat for him to sleep on. The next day washed him up.

* This person is doubtless the daughter of some white visitor, or resident.

POET'S CORNER.

From the London Investigator.
THE STORM.

Dark in the rising surge
The billows gather on the heaving bark:
Each crested wave, high foaming, onward rides,
Urged to the maddening strife, the conflict fierce
Of elemental war!—
'Tis loudening on the ear—the roar of waters!
Wilders they roll, and wilder still they toss
Their chafed heads in the blast,—with angry
voice.
Answering unto the heavens,—Dim in the storm
The petal hung, or swept with wailing shriek
The troubled sky—just heard, as yet the wave
Was pausing—and the tempest was afar
With deep and sullen roar in mightier strength
On ocean gathering.—Then might ye hear
The cry of anguish, groans, shrill uttered names,
Piercing the murky heavens—and as the wave
Came billowing on, and air and ocean rushed
In one vast cataract on the reeling bark,
A moment's pause of voice and motion
Might be felt, (save some fear-stifling sob,)
And every eye in death-like horror fixed
Did wait its coming!

It hath passed—
And heavily the bark, like to some stricken
wreath,
Is laboring in the sea.—Again shrinks back
The billow and the blast—again they come!
And on their front destruction and grim death
In horrid compact ride.—One piercing shriek,
And now 'tis past!—but through the whitening
foam
Half seen, half hid, the shattered hull emerges,
Upon the verge of some vast wave just poised
Suspended trembling on the narrow brink
Of her wide tomb.—Yet one short struggle,
And her warfare's o'er!—
On every heart the chill and shuddering throb
Convulsive smote, and every eye-ball glared,
As if distant with its last agony,—
And all, save one, th' approaching doom beheld,
And lo! he slept! and peaceful seemed to keep
His unchanged slumbers!—

One amidst the crowd,
As if some sudden memory had touched
His frenzied brain, rushed on the sleeper—
"Save!" he cried, "Save, or we perish!"—Ere
The last word passed his lip, the form arose:
Calm seemed his eye—and his untrodden cheek
Nor fear had bleached, nor pain, nor dread sur-
prise,
Had flushed his brow—majestic he walked
In peerless might beyond the shrinking crowd.—
On the steep verge he paused—the wave rolled on
Gathering, or ere it came in tenfold fury,
Until with one wide sweep on high it rose,
A liquid mountain, o'er his fencible head,
In heaven's vault strangely quivering—"Peace,
be still!"
He spoke—and lo! swift as the omnipotent
That on them passed, the waters in their bed
Have sunk to rest, and, murmuring by the side
Of the still bark, did woo it gently on,
With treacherous embrace and wanton smiles,
Toward its destined haven. J. R.

MISCELLANY.

AMERICAN EDUCATION SOCIETY

For the Boston Recorder.

Want of Ministers in the bounds of the General Assembly of the Presbyterian Church according to the Report for 1819.

Presbyteries.	Congregations.	No. of Ministers under their care.	No. Licentiate.	Destitute Congregations.
<i>Genesee.</i>				
Niagara	32	10	1	25
Ontario	23	20	2	14
Bath	11	6		5
Geneva	22	17	3	10
Cayuga	28	19	1	16
Onondaga	29	21	1	17
Albany	22	16	3	6
Columbia	23	13	4	14
Oneida	14	25		8
Londonderry	13	13	5	5
Champlain	13	9		6
St. Lawrence	4	12		2
Long Island	16	16	2	2
Hudson	39	32	4	15
New York	12	13	8	5
Jersey	29	28	11	9
New Brunswick	13	16	2	4
Newton	25	14	2	10
Philadelphia	37	26	4	14
New Castle	51	27	3	14
Baltimore	12	16	5	2
Carlisle	36	19	3	10
Huntingdon	29	12		7
Redstone	15	7	1	2
Redstone	23	19	2	3
Ohio	48	28	2	9
Erie	46	12		24
Hartford	25	9	2	11
Grand River	16	6		11
Portage	20	7		14
Hanover	25	15	9	9
Lexington	30	16		13
Winchester	15	13	2	2
Abingdon	12	7		6
Transylvania	17	9		4
West Lexington	27	12		10
<i>Kentucky.</i>				
Mecklenburg				
Louisville	26	9	1	13
Washington	34	15	1	11
Lancaster	35	14		17
Miami	22	7		10
Richland	16	9	6	4
Union	16	6	2	4
<i>Tennessee.</i>				
Shiloh	8	5	1	1
Mississippi				
Missouri				
Orange	22	10	5	7
Fayetteville	32	11	1	4
Concord	58	16	1	26
Harmony	28	19	5	9
S. Carolina	25	15	2	9
Hopewell				

1184 691 107 464
It appears from this table, that more than one third of all the Congregations connected with the Presbyterian Church, in this country, are destitute of preaching; for there are 1184 Congregations, and 464 vacant.

It appears, also, by comparing this table, with the tabular view of the Colleges, exhibited in a late paper, that if all the professors of religion, in ten of the principal colleges, in this country, should in four years enter the ministry, it would take the whole number (saying 35,) to supply the vacant congregations, in the Presbyterian Church. But they will not enter the ministry, till three years after they leave college, because this is the length of time required, in the Theological Seminaries, and because the time has, at length arrived, when public opinion requires that a Minister, should spend as much time, at least, after he leaves college, in studying his profession, as a lawyer. So that it will be seven years, before ten colleges,

which are the great source of supply, will furnish ministers enough for the destitute in the Presbyterian Church.

This is on supposition that not more than 34 ministers, out of 691 will die in seven years.

But it is said, "the state of our colleges is rapidly improving." True; and no feature of the present times is more encouraging, and no one demands more united and extraordinary prayer, with thanksgiving.—But if all the young men in the ten colleges, should become pious, and all enter the ministry in seven years, 1409 more would be necessary to supply, only the increase of our population.—For the increase, in seven years will be 3,333,000, requiring 3,333 ministers, and there are only 1821 students in the ten colleges.

If on the improbable supposition, that all the students from the colleges become preachers, and then the increase of our population would be so poorly supplied, what is to become of 464 Presbyterian Churches, which are now vacant? They must remain vacant; or if they are supplied, they must be supplied from that source, which is much less than sufficient to supply the increase of population.

But admit, that the Presbyterian Church and the increase of population, each demand more than the colleges can supply.—Then what are the Congregationalists, and the Episcopalians, and the Baptists, and the Methodists, with all their vacant congregations (certainly not less than fifteen hundred,) what are they all to do? and what is the vast population now spread over the north, and the west, and the south, which is not organized into congregations, what is this scattered and perishing multitude to do?

In whatever view, we look at this subject; whether at the vacant congregations in the Presbyterian Church; at the vacant churches of other denominations; at the unorganized and scattered and destitute multitude; at the wants of Domestic Missionary Societies; or at the wants of Foreign Missionary Societies; or at the want of agents, in all the benevolent societies; What are we to do? No man can tell. It is an ocean without a shore. The American Education Society is indeed a star, perhaps it is the north star, but clouds have lately concealed it, and threatened a dark and dreadful night. But it seems like trifling, to stop and talk about a star, and clouds, & dark nights, in view of such facts as this table contains. Why is not every farmer hoing corn for the Education Society—every rich man writing a large check on the bank—every good house wife whirling her wheel to make money or clothes for these poor young men—and every eye looking for some other poor young man of talents and piety to set his face towards the ministry with all eagerness. Awake, awake, all people, arise early, sit up late, and work hard, and give freely, and seek other beneficiaries, if by any means the laborers may be sent into the harvest.

BENEVOLENT EDUCATION SOCIETY.

For the Boston Recorder.

The Benevolent Education Society, formed in the south-eastern part of Massachusetts, for the purpose of assisting indigent young men of piety and talents in acquiring an education for the gospel ministry, held its tenth annual meeting in Rochester, first parish, June 13, 1821.—The following gentlemen were chosen Officers for the current year, viz:—REV. THOMAS ANDROS, President; Rev. Oliver Cobb, Vice President; Capt. Nathaniel Eddy Secretary; Mr. Benjamin Fearing, Jun. assistant Secretary; Dea. Jesse Haskell Treasurer; Zachariah Eddy Esq. Rev. William T. Torrey, Rev. Elijah Dexter, Rev. Sylvester Holmes, Rev. Oliver Cobb, Rev. Thomas Andros, Mr. Ebenezer Haskell, Dea. Jesse Haskell, Mr. Benjamin Fearing Jr., Trustees.

A very appropriate discourse was delivered by Rev. Wm. T. Torrey, from Amos 7. 5. By whom shall Jacob arise, for he is small. After which a collection was taken to aid the funds of the society.—Among the institutions of the day for diffusing gospel light, this Society merits some notice. It is one of the first societies of the kind, in the knowledge of the writer, formed in our country—and its object is, unquestionably, one of the first magnitude. When the waste places of Zion, and the moral desolations of the world are contemplated, it is perceived, at once, not only that something must be done, but that much must be done. We would remark, however, that at the time this Society was formed, the day but just began to dawn on the subject. It was perceived, indeed, that the laborers were disproportionate to the field for labor, and that sincere prayer for a remedy ought to be accompanied with correspondent exertion. With such views and feelings the attempt was made, and under the smiles of Heaven with some good degree of success. The Society has endeavored to accomplish what it could by its own energies; but has not been sufficiently importunate with the Christian public to obtain assistance in the great work. It has of course attracted little public notice. The funds of the society have been raised, chiefly, by the annual subscriptions and contributions of its members. And yet, with these limited means it has been enabled to assist a considerable number of beneficiaries, several of whom, are settled in the ministry, and adorn their profession. Confident we are, that this society, though at present, little among the thousands of Judah, will arise and enlarge its sphere of usefulness; and that streams from it will continue and increase, to make glad the City of our God. The minds of the friends of Zion, it is believed, are, in some measure enlightened on this subject—their hearts enlarged—their energies put in requisition. This is considered an auspicious period for the Benevolent Education Society to lengthen her cords and strengthen her stakes. Accordingly at the last meeting, Mr. Jonathan King, Jr. was appointed Agent of the Society, to visit towns within its limits, and solicit the aid of the benevolent. We are happy to state that his entrance on the business of his mission, has been exceedingly flattering, and affords pleasing anticipations. In soliciting a share of public patronage, this Society has no wish to interfere with the claims of any other society for spreading the savor of the Redeemer's name. We are united with them in the best bonds. As we would receive from them; so we cordially offer them the right hand of fellowship. In all the varied ways in which the glory of God and the prosperity of Zion are sought—Peace be to their work. In the name and in behalf of the Society, the co-operation and the prayers of the Christian public are humbly requested.

Rochester, July 16, 1821. C.

QUESTION. What constitutes a Congregational Church; and what are its duties and rights?

ANSWER. "A Church," says our venerable Platform, "is a company of saints by calling, united into one body, by a holy covenant, for the public worship of God, and the mutual edification one of another, in the fellowship of the Lord Jesus." "Mutual covenanting," says the renewed Hooker, "mutual covenanting of the saints, in the fellowship of the faith, according to the order of the gospel, is that which gives constitution and being, to a visible Church." (Survey, page 46.)

Congregational Churches are so denominated, not from their being connected with congregations in the modern sense of the word, much less from being subject to their dominion; but from their own form of government; that is, from the power being considered as vested in the collective body of confederated church members. It is thus they are distinguished from patriarchal, episcopal, or presbyterian Churches.

"The power of the keys," says the venerable Hooker, "is committed to the Church of confederated saints, as the first and proper subject thereof." This, the same author observes, is no novel opinion; & a cloud of witnesses is brought to view, in the same page;—Beza, Calvin, Bucer, Bullinger, Melancthon, Bucan, Pareus, Rivetus, Sibrandus, Julius, Trelatius; the fathers, Cyprian, Jerome, Augustine, Nazianzen, Chrysostom, Ambrose, Theodoret, Theophilact; & our divines; all of whom the learned author tells us, require all to be done, (that is in government,) *plebe consentiente*; that is by consent of the brethren at large, and not of the elders only.

This collective body of church members is often, throughout the book, styled the congregation. In part 3d for instance, where the order of things in cases of discipline, is laid down. 1. "The cause," says our author, "is fully and nakedly presented to the congregation." 2dly. "The elders go before the congregation, in laying the rule," &c. In page 45, he says, "In point of rule, and in exercising the act of their office, the elders are above the congregation. None have that office authority, nor can put forth the acts thereof, but themselves. But in point of judgment or censure, the *fraternity* are supreme, and above any member or officer, in case of offence and delinquency."

In page 13, of part 4, he thus argues; "That which frustrates the power of congregations—which our Savior hath given, for the exercise of discipline in each particular church—that is not Christ's way. But this course of subordinating congregations to the jurisdiction of classes, and then to synods, doth so. It frustrates the power of a congregation. For if the delinquent be complained of to the congregation, (he certainly means the church, the collective body of confederated members before described; indeed, what follows, puts it out of all doubt) and shall perceive an admonition ready to be dispensed, he presently makes his appeal, and prevents the proceeding of the church: (Here he quotes the 18th of Matthew, relative to telling to the Church, a matter of offence, and relative to hearing or not hearing the Church.) We see then, on what ground, Congregational Churches are so denominated; and what is not the ground. It is true that a Church constituted according to the gospel, has usually, if not always, a congregation connected with it, distinct from the collective body of members, in full communion. This it has, we might say first, by natural consequence of our Lord's appointment. For all the children of confederated members, born before, or after the parent's becoming such, naturally belong to that congregation; and in consequence of their baptismal consecration, not their parents only, but the Church and all its members individually, become responsible that those children shall have a Christian education. By their baptism likewise, those children when grown up, are under the watch and care of the Church, and subject to its discipline. This the platform of 1648 inculcates; this the Synod of 1662 explicitly declare. So, generally, our venerable fathers understood the Scriptures; and many of the most illustrious of them are quoted by Dr. Increase Mather; such as Cotton, Wilson, Phillips, Richard Mather of Dorchester, Allen of Dedham, the famous Norton, and the first Rogers of Ipswich, Shepard and Mitchell of Cambridge, Stone, Hooker and Prudden, of Connecticut.

It will thus be seen, that the institution itself of our Lord and Saviour, creates a congregation distinct from the church of communicants, and yet connected with it by sacred ties. It will also be seen that this congregation will naturally, in the course of things, be the larger of the two, unless uncommon mercy shall outrun the progress of population.

But beside children of the church, others may come in, to enlarge this last named congregation. And whatever they are, a Christian Church, acting in character, will seek to promote their spiritual welfare; and if they incline, or can be induced, to attend and support Divine Institutions; will consult with them amicable arrangements for that purpose. This they would find to be their duty, if the government where they dwell, were pagan. They certainly will then, where "the powers that be" recognize the gospel, and its sacred appointments, and the people at large do the same.

Still the Church is a community, distinct from the congregation now mentioned, and though out-numbered, cannot be swallowed up by it. It has, from the highest authority, a constitution by itself. It has the exclusive power of admitting its own members, and dismissing them when that becomes necessary. It thus, we might have

said, the right of choosing its own officers; and of discontinuing them, when the state of things requires it. Yet in these, and in all great cases which may affect other churches as well as themselves, Congregational Churches declare themselves non-independent. The magnitude of such cases, if not doubts in their own minds, will always induce them to pay a decent respect to sister Churches; and certainly will induce them to pay respect to those Scriptures which give it in charge to ministers to commit that sacred work to faithful men, &c.

To return.—The Church is invested with trusts, which are not committed to the congregation at large. Among these is that of looking to it that that order of things be maintained in the house of God, which he hath established. Among these, that of watching over the children of the Covenant; taking care that they be duly instructed; and brought forward to the communion, as they shall be found prepared. Among these, we might have said—the care of bringing others acquainted with Christianity. For these purposes, it is well known, that the primitive Churches had their catechumens, their initiati, competentes, baptizati, and perfectly, only the last of whom were admitted to all church privileges. [See Dr. Increase Mather, on the subjects of baptism.]

One remark, without going further, at once occurs. If such be the powers vested in the Churches by their Divine Lord, and such the trust assigned them with reference to others, would it not be strange if the congregations connected with them, should object to their having a leading part in the election of those public teachers through whom, as primary agents, those important parts are to be fulfilled?

Would it not be yet more remarkable, if they were to be denied a distinct voice in such elections, and could only act as part of such congregations; and so be liable at all times to be overruled? What then would become of those powers and trusts, which their Lord has committed to them. These would be liable to be all voted away. On the other hand, as all souls are alike precious; as the congregations are commonly the most numerous; and small hope can be entertained of their profiting by teachers who are not men of their choice; it is of capital moment that they should approve the ministers on whom they are to attend. The result of all is, that churches and congregations, like Senate and House of Representatives, must concur, or patiently wait for a better union. Such, through Divine favor has been the order of proceeding in this region, from early time. And when so much of harmony, and of profiting has sprung from it, who would not dread to see it discontinued? Who would not weep, if those should bear a part in voting it down, whom Church and Commonwealth have delighted to honor. X. Y.

Note.—It has been said, that the constitution of Massachusetts changes the order of proceeding, and that all customs and usages must give way to this authority. Is it beyond a doubt then that a convention, conferring the gospel and its institutions must have intended to take away from the churches, by civil establishment, liberties and rights, and trusts, which they were known to consider as given to them by their Divine Master? And must have chosen to do this, without giving opportunity to the Churches to show cause why those ancient usages should not be discontinued. But if such was their intention, how happened it that when the constitution was sent out to the people for their adoption, no such meaning was perceived? The presumption is, that there was no such meaning. Nor was it with such an understanding, that the constitution was adopted. Only a suspicion, that such a change was in view, would have produced a strong sensation. But nothing of this is remembered. Indeed if such a change had been explicitly moved for, in convention, a serious debate would have ensued. But no trace of this is found. The most vigilant for the rights of churches, recollect no such proposition. And 40 years have passed away, without any such prevailing conception of what the constitution means.

But the exclusive right of towns, parishes, precincts &c. to elect their public teachers, and contract with them for their support and maintenance, is now thought to shut out Churches from having a distinct voice in such elections. Yet why—if the terms of the proviso can be quite as well satisfied without that construction? The Legislature is empowered to require the several towns, parishes, &c. to make suitable provision, at their own expense, for the public worship of God, and for the maintenance of the public teachers of religion and morality. The Legislature is also empowered to enjoin attendance on the public instructions; (so however, as not to infringe on the rights of conscience.) And is the Legislature likewise empowered to appoint the said public teachers; and determine what salaries they shall receive? (This is the question which would naturally arise; and to this the proviso gives a decisive answer.) No; Civil government shall at no time assume the appointment of the public teachers aforesaid. The power of electing their own teachers, and of contracting with them for their support, shall remain exclusively in the several societies.

If this be the natural construction, what can make it necessary to suppose, that the constitution of Massachusetts means to enter in between church and congregation, and change the order of proceeding, which long custom and usage had established in much the greatest part of them.

The constitution of the federal government requires, that the Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof. But this has not made it necessary, that they should be chosen by the joint ballot of our Senators and Representatives in one room. If the two houses act separately and concur, the requisition is answered.

ANECDOTE.

A lovely saint, who we believe is now in Heaven, after much trial on this subject, gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace; but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place, of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him: she knew the only way to his heart; she took advantage of his love for her, to win him to Christ, and she effectually succeeded.

One day, as she was standing before him, in company with a few friends, who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife and saw her in tears. He was con-

fused. With ineffable sweetness she raised her hand, and gently pressed his chin: "Oh, she, if you knew how much I loved thee, name, you would never again pain my heart, trifling with it." His heart was touched, was unable to proceed. He asked her forgiveness, and soon left the room. In his way was saved from ruin; and is now an eminent example of piety.—Providence Intell.

WILLIAMS COLLEGE.

THE Trustees of Williams' College, meeting holden for the purpose of filling the vacancy occasioned by the resignation of the President Moore, have elected the Rev. T. M. McCutcheon, L.L.D. Professor of Mathematics, Natural Philosophy, at Union College, President of the Institution; and they feel a pleasant expression of an entire confidence, that the gentleman and standing of the President elect, such as to ensure a belief, that the usefulness and respectability of the College, will be maintained by him, as presiding officer. As the rest of this important Institution are placed under their care and management, the Trustees deem it their duty to state to the public at large, their feelings, views, and determinate relation to it.

The public have already been informed of measures heretofore adopted to obtain the sanction of the Legislature, as to the location of the College, and the result of those measures, the question, in relation to the removal of the College, has been determined by the Legislature. The Trustees consider its location settled; and they view it as an Institution, under the patronage of the Commonwealth, that it has a high claim to the support and patronage of the friends of science and religion. Since the decision of the Legislature against the removal of the College, the Trustees have continued their best exertions to promote its utility in its present situation; and they have satisfaction to believe that its respectability and usefulness have been well sustained to the present time. The funds of the College have been considerably enlarged, and are now upon a respectable foundation; important and valuable additions have been made to the philosophical apparatus, and to the library; and those pairs have been made upon the college's funds. And the Trustees have unanimously solved, that so far as depends on them, the respectability of the College shall be maintained, and its claim to public patronage enlarged, addition to the other funds of the College, are charity funds to the amount of nearly ten thousand dollars, five thousand of which are appropriated to the assistance of indigent men of talents and hopeful piety; and the due to young men of fair character, who in needy circumstances. These charities enable the Trustees to discharge the tuition of near thirty students.

This College has been highly blessed of God, and has been the means of greatly enlarging the cause of literature and religion. Trustees, relying on Divine Providence, one mind resolved to use the means placed in their hands, to continue and increase its usefulness and importance. They commend the College to its friends and patrons, to the piety and learning, and to the protection of the Almighty.

In behalf of the Trustees,
ALVAN HYDE, Vice President.

Williams' College, July 13, 1821.

LITERARY NOTICE.

LECTURES ON THE PHILOSOPHY OF THE HUMAN MIND. By the late MRS. BROWN, M. D. Professor of Moral Philosophy in the University of Edinburgh, has been received from England. They contain Elements of Intellectual and Moral Philosophy, and also a very satisfactory view of the Philosophy of Taste. It is well known to the Public, that our Lecturer at Edinburgh, has excited a deeper interest than Dr. Brown, they who have perused his Lectures, do not doubt that they will be regarded as a portion of the highest efforts which the human mind has yet made. Proposals will be immediately issued for the republication of them in this country, by MARK NEWMAN, of Andover, Mass. a new and fair type, on good paper; and hopes to furnish schools and colleges, with truly valuable work, at less than half the price of the English Edition. The republication proceed without delay, if the publisher can find adequate encouragement. 6w July

Self Knowledge, or a Science to be Studied. Second Edition, with Notes, by JAMES LORING has just published. It is a treatise on Self-Knowledge; showing the Nature and Benefit of that important Science, the Way to attain it; intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are added, Questions adapted to the Work; for use of Schools and Academies. Price 25 cts. bound, and 37 1-2 cts. in boards.

This standard little volume, complete and judicious in its plan and arrangement, proving itself to the judgement of the most mature age and understanding, and happily adapted to the best improvement of young people, being now published in a cheap form, and that pious instructors of youth will avail themselves of the opportunity now presented, introducing it into the Schools and Academies over which they preside. The Questionnaire in this edition are well adapted to facilitate the study of the valuable science of Self-Knowledge, and calculated to impress on the young those interesting sentiments with which Treatise is so richly stored. 3m May

IMPROVED EDITION OF EDWARDS ON THE AFFECTION JUST published, and for sale by JAMES L. JING, at his Bookstore, No. 2, Cornhill, 75 cents in boards.

THE TREATISE ON RELIGIOUS AFFECTIONS, by the late Rev. JONATHAN EDWARDS, A. M.; somewhat abridged by the removal of the principal Tautologies of the original; and by an Attempt to render the language throughout more perspicuous and energetic, which is now added. A copious Index of Subjects, he [President Edwards] is, without a rival, the greatest Divine that the present century has produced. His book on Religious Affections, Essays on the Conversions in New England, discover his superior skill in experimental piety, with all the energy of which we are capable of the Works of President Edwards.

London Evangel. Mag. Vol. III. p. 26.
"The small work before us is an abridgement, and an attempted improvement in point of practical treatises. We are not great admirers of abridgments, and have very little taste for them; but this is a work so admirably adapted to the public, as to be susceptible of both. To give publicity to a work so admirably adapted to the public, and so useful, is the duty of the publisher; and more readable form, is the duty of the present publication; and in the execution of his task, Mr. Ellerby has succeeded beyond our expectations." Eclectic Review of 1820.
Also—Alger's Elements of Orthography, new Book for Schools, 13 cents.
Watts on the Mind, with Questions, 62 cts.
Mason on Self-Knowledge, with Questions, 62 1-2 cts., and 37 1-2 cts. half bound.
June 23. ep3m

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